

“Know that the eradication of the identification with the body is charity, spiritual austerity and ritual sacrifice; it is virtue, divine union and devotion; it is heaven, wealth, peace and truth; it is grace; it is the state of divine silence; it is the deathless death; it is jnana, renunciation, final liberation and bliss.”

— Ramana Maharshi

All beings are united as the Self.

Every human on this planet has in common that they are all themselves, this self is the non difference between Atma & Paramatma. It is because of the mind only that we imagine we are limited, that we are a being separate from God; but if you search for the 'I' the individual ego-self it cannot be found. So how can that which one is, before all modifications not be the absolute? Accepting the self as reality, how can there be difference of religion? Of course there are many different paths and cultures and we should celebrate the differences between them, but not get caught up in seeming contradictions; because we are all united as the Self.

Eko Shivaha dwitiyo nasti - God is one without a second

If you accept the existence of duality then there arises duality, if you accept the supremacy of oneness then there arises a lack of separation - the difficulty lies in the mind, due to samskaras (impressions) in the mind, one may believe all sorts of things. But it is only the mind, which with careful scrutiny can not be found to exist. It is like a bundle of thoughts and when all thoughts cease there is no objective reality for the mind, similarly the body is found to be an effect arising out of the mind. Without the mind the body does not exist. The mind is so powerful, it is creating all this world and experience that we perceive, but can it also be perceived? To whom is the mind answering too - of course there is the intellect the buddhi, higher than the manas but the primeval thought that sustains all this is the 'I' thought, it precedes all other thoughts. The Ahamkara the 'I' maker is that part of the mind which gives us the conception of being a person who is living a life rather than realising our true nature as life itself, as brahman. Sarvam khalv idam brahma!

By asking the question Who am I? And perceiving ones own 'I' you may then ask the question who is perceiving this individuality? If 'I' am perceiving my own 'I'ness then it cannot be me as there would be two 'I's... If this 'I' is perceived by what is it perceived? Can it also be perceived? Can the witness be witnessed?